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The Bombay Guardian.

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WEEKLY REVIEW.

—The organ of the China Inland Mission, *China's Millions*, is usually full of interesting matter. In the last issue, Mr. Redfern, *en route* for Han-chung, gives an exciting account of a remarkable deliverance from pirates, who landed on his boat with daggers and pistols, and began appropriating every thing of value. The only weapon Mr. Redfern used was prayer, which proved so powerful that the robbers returned their booty and departed abashed, without hurting any one. The heathen boatmen were amazed, having fully expected both the robbery and the murder of the missionaries to have taken place. One frequent item in the Reports of the China Inland Missionaries is the quantities of Bibles and portions of the Bible sold. A Mission-station which does not have some definite arrangements for the sale and distribution of God's word in the vernacular of the district in which it is placed, lacks an important element of lasting success.

—The palace of the Emperor of China at Nanhaitze is now *lighted by electricity*. There is a steam yacht on a lake near the palace, and a railway on the grounds. In the Chihli district there is a passenger railway 81 miles long, well patronized by the common people. There is also a railway at Formosa. Numerous petitions have been sent to extend the railway system. Telegrams can now be sent from Russia to most of the provinces of China, wires being laid throughout.

—There is much said about the gains that Rome is supposed to be making. Her losses should be recorded as well. In the Argentine Republic, hitherto supposed to be one of the darkest spots of the Romish heathenism, the Papal Nuncio has been summarily packed off out of the country by the President, for attempting to interfere with the system of education organized by the Republic. The Archbishop then interfered, with the result that he too was sent home to Rome by the next mail-steamer to condole with the Nuncio on his forcible retirement from ecclesiastical life in Southern America. The secret of these new ideas of liberty, is the widespread circulation of the Bible, during the past ten or fifteen years. Wherever the Bible goes up, the priest goes down. Uruguay, Paraguay and Brazil are fast following in the footsteps of the Argentine Republic.

—The Church of England *Temperance Chronicle* has the following,—

> A paper in the North of England has been advertising a new whiskey, and praised the stuff in these lines :—
>
> Teetotalers may lecture and parsons may frown,
> But in spite of their blarney, whiskey goes down.

A clerical secretary of the C. E. T. S., seeing these lines, sent to the same paper the following additional lines to complete the verse :—

> And when it is down, its work is soon wrought,
> And the aid of the doctor and parson is sought.

The latter lines may be appropriated in India. "Pegging" in this country has ruined some of the finest constitutions that men have ever been blessed with.

—It is a fact worthy of remark that Broad-Church views are, as a whole, inimical to missionary work. Take up a Broad-Church paper, and it will generally be found that the only reference to mission-work abroad will be on the line of criticism, or if commended, it will be secular-education mission-work which will be applauded, to the derision of simple gospel-preaching. The holders of Broad-Church views are never pioneers in mission-work. The narrowest of narrow evangelical Christians, so-called, are the ones who lead the "forlorn-hopes" of the missionary enterprise, and it is in papers of this stamp that such work is reported. The Broad-Church doctrine of the universal Fatherhood of God and brotherhood of man apart from faith in Christ, is very soothing to the unconverted religious professor, but entirely deadly to all missionary faith and enterprise.

—A spiritual revolution is taking place in the Christian Church with regard to its ideas of the connection of secular education with spiritual life. A significant illustration of this will be found in a late utterance of Dr. Parker, the pastor of one of the largest congregations in the world, that of the City Temple, London. He said,

> One of the first mistakes with regard to Christianity, was that only scholars could understand it. His solemn conviction was that scholars, by a distinct perversion of scholarship, had done more, in not a few instances, to dishonour Christianity than to exalt it. They had made a puzzle of the heart of God. They had gone into metaphysical distinctions and classifications, and analysis, that had no relation whatever to the immortal hunger of the immortal soul. What we wanted for a proper understanding of Christian principles was a conscious need of the thing in our own souls. The broken heart would find out more about Christ than the most complete and finished scholar.

—"The Rev. Dr. Alexander McLeod of Birkenhead, Moderator-elect of the Presbyterian Church of England," sends a letter to the *Jewish Chronicle* in which he highly eulogizes a Jewish gentleman, Dr. Asher Asher, and sneers at the attempt of a warm-hearted young Christian medical student to bring him to Christ. Speaking of the death of this Jewish gentleman, Dr. McLeod says "His pilgrimage was brief, but glorious. There is a sentence in Bunyan which portrays for me his present state, and with this I shall close : 'The Pilgrim they laid in a large upper Chamber, whose windows opened towards the sunrising; the name of the Chamber was Peace.'" That is to say, he is in Heaven without believing on Christ. That is what Dr. McLeod says, but Christ says "He that believeth on the Son hath everlasting life : and *he that believeth not the Son shall not see life ; but the wrath of God abideth on him.*" Which is right, Dr. McLeod or Jesus Christ? If the Presbyterian Church still choose Dr. McLeod as their Moderator, will they not be rejecting our blessed Master?

—Christians should be very careful how they eulogize those who have died without a definite hope in the Lord Jesus Christ. We have before us as we write a Christian paper with a third of a column devoted to a eulogy of the excellencies of the character of a "Society" lady recently deceased. Not a word is said about her hope in Christ. According to this account she had, apparently, lived quite apart from Him, and the inference is that she died without Him, and was therefore eternally lost. Bishop Taylor is a good example in this matter. He has frequently been called to preach the funeral sermons of unconverted people, and in all recorded accounts that we have seen, there was not one occasion on which he held out the slightest hope that those he was burying were gone to heaven. The genuine Gospel preacher has always floating before his eyes Christ's words, "Verily verily I say unto you, Ye must be born again."

—The London *Baptist* has its correspondence columns filled just now with letters denouncing the existence of alcoholic drink within the borders of the Christian Church, and pleading against the admission of theatricals and other amusements, to "attract" people to hear the Gospel. This paper is also manfully fighting against Unitarianism and other false doctrine within the borders of the Baptist Church.

—The Rev. F. W. Macdonald has been turning the tables upon sceptical opponents. He has been lecturing on "An Unbeliever's Difficulties." He wants to know, "If Christ did not rise from the dead, what did happen?" There are hardly two infidels that have given the same answer to that question.

—Readers of *The Bombay Guardian* will remember how Sir Charles Dilke thought it wise to hasten out of India a few months ago. He has again attempted to foist himself upon the political public of Great Britain. Let the *Methodist Times* tell the tale of the events which followed :—

> The way in which the audacious attempt to pitchfork Sir Charles Dilke into the London County Council has been thwarted is one of the most significant and encouraging facts of our time. It was as late as ten o'clock last Sunday night when it leaked out that Sir Charles Dilke's name had at the last moment been sprung upon the Liberal caucus. A few of the friends of Social Purity met at the Rev. Hugh Price Hughes's house, and formed themselves at once into a Committee of Protest. Mrs. Price Hughes was elected President, and Mrs. Sheldon Amos gladly consented to act as Secretary. By ten o'clock on Monday morning a small number of circulars were hastily printed and issued. A few telegrams to the leading friends of Social Purity were simultaneously despatched. At once a steady stream of telegrams began to flow back, and these were followed by letters at

every delivery. Amid the dastardly silence of the London Press, the *Pall Mall Gazette*, not for the first time, stood alone in denouncing the foul conspiracy. That brave deed greatly helped the movement. The question was to be settled on Tuesday afternoon, so that there was scarcely any time to inform the chaste of what was being plotted in secret. Replies came pouring in with ever-increasing volume. By ten o'clock on Monday night five hundred and twenty-two virtuous Englishwomen had protested in writing against the insult and wrong which was about to be heaped upon their sex.

On Tuesday morning letters and telegrams began to flow from the provinces. When the Liberal Caucus met on Tuesday afternoon more than one thousand ladies had already joined the Committee of Protest. The conspirators quailed before the indignant women of England, and Sir Charles Dilke's name was formally and ignominiously withdrawn. If Sir Charles Dilke had allowed himself to be elected he would have proclaimed himself to the whole world a shameless liar. In the most formal and public manner he promised that he would never return to public life until he had cleared his character. So far he has done nothing in that direction; and his failure either to produce "Fanny" or to bring an action for libel against his accusers has only deepened the conviction of his guilt. We ourselves, as we publicly stated long ago, have kept silent, waiting patiently and charitably for the defence which is not yet forthcoming. But if Sir Charles Dilke thought that the indignation of the public had ceased, or that he could ignore his solemn pledges with impunity, he is by this time disillusionised.

If Sir Charles Dilke had persisted, the whole country would have been in a blaze of moral indignation. There are many things which the friends of Justice and Purity and Humanity are obliged to tolerate, but there is one thing which we will not tolerate—and that is the return of Sir Charles Dilke to public life before he has either vindicated his character or by public confession and deep repentance expiated his offence. If he is innocent, he must keep himself out of sight until he can prove that innocence as conspicuously as he once failed to do so. The friends of Social Purity can neither be hoodwinked nor ignored. They are under an inestimable obligation to Mrs. Sheldon Amos for the energy and skill with which she has enabled them to prove this.

—In addition to the prizes mentioned last week, Mr. J. T. Morton offers, for essays on Sabbath Observance, one hundred prizes of £1 each for teachers and members of Bible-classes connected with the Wesleyan Methodist Church, the essays not to exceed 4,000 words in length, and one hundred prizes of 5s. each for scholars attending the various schools throughout the Church, the essays not to exceed 2,000 words in length. He has also donated between six and seven hundred volumes and pamphlets to Sabbath school libraries on this subject.

—We know that there are some Christian military men who deprecate with horror the possibility of a great war. They would sooner go on until their dying day, unpromoted, than that they should be hoisted into the more lucrative positions resulting from the carnage of the battlefield, and the groans of the starving widow and fatherless children. But such will admit that there are also numbers of men to whom the following words of the editor of the *Baptist* apply to their fullest extent—

It belongs to the profession of men like Lord Wolseley to encourage these war scares. They multiply the bigness and blackness of war-clouds, stir up blood, and pile on the taxes. Opportunities are wanted for testing skill, proving prowess, and satisfying vain and bloody ambitions.

The editor of the same paper says, further on,

The Church of Christ has a stern duty in times like these. We are glad to see that men like Rev. Hugh Price Hughes are alive to the situation. Mr. Hughes addressed himself to the war question at St. James's Hall on Sunday afternoon. As he then pointed out, the most flourishing countries have been those established by peace, and governed with a view to commercial greatness rather than to prowess in war. Speaking to the working-men on Monday, Dr. Parker, too, boldly declared that persons and Churches in favour of war had nothing to do with Christ. Let other Christian ministers follow in this strain, and hesitate not to stamp the war-spirit with the devil's brand. The vast majority of bloody battles have been fought for mere personal or national aggrandisement, or to revenge some fancied insult. England has no wish to shackle her life with the warrior's steel. While other countries may be utilising their money and their best blood in war preparation—in other words, for suicidal purposes—let England march on with the olive branch in her hand, steadily seeking true prosperity in national righteousness, and in commerce and peaceful arts.

—One of the terrible dangers of a widespread militaryism is just now being illustrated in France. France has a system of conscription, by which every able-bodied man is bound to pass through the army during a certain period of his life. This makes every man a soldier, and filled with "the military instinct." A pretender or usurper has therefore only to learn how to play upon this "military instinct" to hoist himself into power on the ruins, if necessary, of the whole State. Whilst General Boulanger was Minister of War, he made himself the champion of the private soldier, thus making himself popular with the masses of the voters, every one of whom, at some time or other, had been a private soldier. General Boulanger has proved himself destitute of great abilities as a statesman, but in spite of that, his political popularity is increasing, and we may yet see the time when, a second Napoleon, he will ride to power on one of those sudden swells of revolutionary opinion so common in the history of France. To keep up his popularity, he will have to resort to attempts at foreign conquest like his predecessor Buonaparte, and then, woe be to France! and woe be to Europe! The nations of Europe have sown the wind and they will inevitably reap the whirlwind, if the Church of Christ does not arise in its strength, and, with weapons that are not carnal sweep back the tide of militaryism which is threatening to overwhelm everything.

—At an important meeting held in London at the end of January, to protest against the Indian Opium Trade with China, Mark Guy Pearse, so well known throughout the Christian Church as an author, and co-adjutor in the West End Mission with Hugh Price Hughes M. A., mentioned the fact that the importation of opium into England was going forward by leaps and bounds. In 1860 the quantity used was 100,000 lbs. but in 1880 the importation had gone up to nearly four times that amount, viz: 390,000 lbs. There is no doubt that a large proportion of this is used in patent medicines, drugs and pills, the first effect of opium being to deceive the patient into an apparent cure, whilst through its after effects the system is left in a more shattered state than when the patent "medicine" was taken. The custom of giving opium "sleeping draughts" is also largely increasing amongst doctors. Many a testimony for Christ on the dying bed has thus been quenched, the patient dying in a drugged and comatose state, instead of triumphantly vindicating the power of Christ over death and the grave. These things must be looked into by the Christian Church, or the time will certainly come when England as well as India and China will be degraded by this poisonous drug.

—The following extract from the *Kathiawar Times* (Gujerathi paper published at Rajkot) throws a lurid light upon upper-class Hindu Social life:—

We regret to announce the death of the Lakhanka Rani of the Thakore Saheb of Rajkot which occurred in the City yesterday. Deceased, who had been suffering from consumption was, for some time, under the skilful treatment of Dr. Barker the Civil Surgeon, and Miss Goldney, the Nurse attached to the Civil Hospital. All that human ingenuity could do was, perhaps, done to relieve her sufferings, but to no purpose. The Rani was only 15 years old and had married only 3 years ago. Much sympathy is felt for the sorrowing husband (!) who unfortunately loses one wife almost every year. The Thakore Saheb married altogether 9 wives out of whom only two are living.

"Lady Dufferin Hospitals" only touch the very fringe of an evil like this.

—Thank God, India is to the front in Women's Missionary work. The Women's Foreign Missionary Society of America is devoting no less than Rs. 58,250 to India this year.

—Mr. Axel Gustafsen, the Swedish-American Prohibitionist, is getting large audiences in Australia to listen to his speeches enforcing the duty on the part of the State of the absolute prohibition of alcoholic drink.

—The ridiculous mistakes of telegraph clerks would fill a volume. Here is the latest. Mr. Spurgeon telegraphed to his congregation after his recent accident at Mentone. He says,

I did so according to my best judgment, and the writing which was delivered to the clerk was in terms of clearest accuracy. I felt that, as I could be sure of nothing as to my own condition, I had better make no hasty statement. At the same time, I did not wish to raise a needless fear, and therefore, I gave for a text Matt. vi. 34:—"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Alas! it pleased the movers of the wires to resort to the fifth instead of the sixth chapter, and consequently my brethren received the admonition, "Swear not at all"—a superfluity, to say no more.

It has always been our rule, in telegraphing references to Scripture, to *write the figures in full*. This obviates the chance of such mistakes as the above.

—Old readers in the great British Museum Library will appreciate the new rule just instituted, that novels will not be obtainable there, until five years after publication. This will clear away a number of persons from the reading desks, who have been in the habit of using the Reading Room for the purpose of passing away the time, instead of genuine research.

—A philanthropic lady is about to establish soup-stalls throughout London for the sale of cheap, hot, nourishing soup. It is expected that this scheme will be quite self-supporting. Nothing more important

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as a counteractive effect to the public-house, has been established than this, since the formation of the *British Workman* coffee-houses and cocoa-rooms.

LONDON, A MODERN MIRACLE.

The statement may startle some who have not carefully thought out the matter, but it is a fact that London is one of the greatest standing evidences of the miraculous power of Christianity. In the history of the world the foundation of a large city has always meant the formation of a centre to which all the sin and wickedness of the surrounding country has been focussed. The city has become worse and worse, and more and more corrupt until at last God in mercy to the rest of mankind has destroyed the pest-spot from off the face of earth, either by fire, as in the case of Herculaneum and Pompeii, and Sodom and Gomorrah, or by the vengeance of the sword, as in the cases of Babylon and Nineveh, and Tyre and Sidon. Rome has been several times destroyed in this way and re-built, and Jerusalem has been destroyed and re-built seven times in the course of its long history. But London has gone on increasing and widening its borders until it has reached its present vast dimensions, and contains a population entirely unparalleled in the history of the world. Bombay, the second city in the British Empire contains about one-sixth of the number of souls within the limits of London, the first city in the world. And how comes it to pass that a city has grown to these huge dimensions without meeting the fate of the far smaller cities of Babylon, Nineveh and the Rome of the Roman Empire? The answer undoubtedly is, because of the Christianity in it. The promise given to Abraham about Sodom, that if ten righteous men had been found within that wicked city, it should have been spared, is also assuredly true for London. Christ has said of His whole-hearted disciples, "Ye are the salt of the earth," and it is this "salt" which has prevented London from going the way of Herculaneum and Pompeii long ago.

One of the most aged Christian workers of the great metropolis, Mr. E. W. Thomas, has lately been writing to the editor of the *British Weekly* on this subject. Perhaps there are hardly a dozen men in London who have had such a wide and long experience as Mr. Thomas, who, in the many years he has been at work there, has been the means of leading many thousands out of darkness into light, and from the power of Satan unto God. In comparing London in the years 1800 and 1889, Mr. Thomas says:—

At the beginning of the century, those marvellous aggressive Christian agencies which so distinguish our time were altogether unknown, or, at least, but just springing into existence. We can scarcely realise London without a Bible Society, Religious Tract Society, Sunday School Union, Ragged School Union, City Mission, &c., Homes for the immediate reception of the friendless and the fallen, and the numerous Temperance societies, with which must be coupled those excellent agencies the Band of Hope mission, for the training of the young in Temperance principles, and last, but not least, the Midnight Meeting Movement, a society for carrying the Gospel of mercy to outcast women in the silent hours of the night.

As before stated, at the commencement of the century the population of London was only one-fifth of what it is now, yet the following prisons existed, and apparently were required, viz.: Newgate, Bridewell, Clerkenwell New Prison, Clerkenwell House of Detention, the jail in Giltspur-street, near Newgate; Millbank, and Horsemonger-lane (where public executions were also carried out, and attracted thousands of the Surrey roughs to view the spectacle). Now, if seven distinct penal prisons were then required, and the ratio of crime was only the same now as then, there would be about *thirtyfive* such prisons required, instead of which there are only six, viz.: Holloway, Wormwood Scrubs, Wandsworth, and the Model Prison, Caledonian-road, N., Newgate (which is only occasionally used), and Millbank (which is about to be dispensed with).

Again the police reports present some remarkable facts. I quote from the Police Report of 1887, p. 30, table 13, where it is recorded that in 1867, with a population of 3,452,246, there were 21,303 felonies reported to the police (or considerably less than 1 in every 1,000 of the population), while in 1887, with an estimated population of 5,476,447, there were only 20,035 felonies reported to the police (or a little less than 1 in 3,000), thus showing a decrease of nearly a half—a remarkable diminution. Further, in the same report, page 31, table 20, a return showing the number of persons apprehended for drunkenness and disorderly conduct in the year 1831 was 31,353, with a population of 1,523,875 (or 2 in the 1,000), while in 1887, with a population of 5,476,447, only 20,658 were arrested for a like offence (or a little less than 1 in 3,000, or only about one quarter of the percentage of 1831). This indicates that now the arrests for drunkenness and disorderly conduct are only one quarter of what they would have been in 1831 with the same population, and it is worthy of notice that the decline has been so steady as to supply great encouragement to those who are working for the elevation of the masses.

I must trouble your readers with one more statistical reference, drawn from the "Comparative Statement of Pauperism" supplied by the House of Commons return, which shows that in 1857 pauperism was tabulated at 35 per 1,000,and in 1888 reduced to 22 per 1,000.

The fact is, the Christian agencies already referred to have proved effective. They have called into existence a noble army of devoted workers, and especially through the labours of our Sunday-school teachers, multitudes of the young get their minds stored with Scripture precepts, respecting which it has been said, "My word shall not return unto Me void."

I believe it to be our sacred duty, as Christian workers, to take heart to realise the fact that, though the struggle with sin and sorrow proves to be long, severe, and trying to faith, God is on our side, and He will bless.

So that here we have the universal rule of history reversed. Instead of London getting worse and worse as Babylon did and Rome did, and Nineveh did, long before they reached its colossal proportions, it is getting better. This is not because the human heart apart from Christ is improving. Far from it. But it is because the proportion of genuine Christians to the general population of London is becoming year by year larger and more consecrated, and their influence is getting deeper and more widespread. The world apart from Christ shall wax worse and worse, in exactly the same way as an unsalted piece of meat becomes more and more corrupt, but the Church of God in the world is becoming more and more powerful in her influence every year, and will continue to do so until,

Christ shall reign where e'er the sun,
Doth his successive journeys run.

A GREAT INDIAN CONVICT ISLAND.

The largest penal settlement in the world is that of Port Blair, on the Andaman islands, in the Bay of Bengal, where the number of convicts is 12,000, consisting of Hindus, Mahomedans, and Buddhists from all parts of the Indian Empire, the penal settlement of which it has been since 1858. Nearly three quarters of this vast number of criminals are men who have been sentenced to transportation for life, and who will therefore never leave the islands. The other three thousand are men who have been sentenced to various terms of transportation, from seven years and upwards. Only a limited number of these return. The consequence of massing together this vast criminal population is that corruption is made ten-fold more corrupt, and this corruption is spreading amongst the native population of the islands. Precisely the same thing happened in Australia when England used to send her criminals to Botany Bay. Colonel T. Cadell, Chief Commissioner of the Andaman islands, lately lecturing to the members of the Royal Scottish Geographical Society, at Edinburgh, said that year after year in his cruises among the Andaman islands he saw a perceptible diminution in the number of the people, the principal causes of which were apparently diseases caused by immorality and pneumonia. Hardly one woman in a dozen bore children, and the mortality was very great among the few children that were born. It was undoubtedly a moribund race, and probably none of them would be found alive some twenty or thirty years hence, except perhaps in Little Andama, where the inhabitants had been kept free from the dire effects of contact with this mass of criminality. The native population is 14,627. Can any of our readers inform us what Christian effort, if any, is being put forth in the great penal settlement of heathen convicts at Port Blair?

DRINK, POLICE, AND CRIME IN BENGAL.

The Report of the Administration of Bengal for 1887-88 is just out. It contains 570 folio pages and some 26 or 27 coloured maps. These latter help immensely towards the grasping of the main features of the report as regards the progress or retrogression of the districts into which the country is divided, and as to the relative effects of say, education, spirits, &c., on crime, police, and taxation, &c., in these several districts. Look for example at the blood red map opposite p. 37 with its patches of what looks like deep layers of clotted blood, indicative, the map itself tells us, of the incidence of the excise on the population—that is, in other words, where the people waste the largest amount of their earnings on drink. Then look on that black map which faces p. 6 and you will see that those places marked with the clotted blood where the alcholic drinks are consumed are just the places where the largest amount of police protection for life and property is needed. Then look again at that other black map which faces p. 9 and you will see that in spite of the abundance of police in the same districts where the drink abounds crime also abounds. Surely all this might teach any, except the blind, that it is the duty and the interest of the administration to throttle the drink demon.—*Indian Witness.*

THE NEW INTOXICANT—A WARNING.

Several times lately we have had occasion to speak of the danger of a new intoxicating drug which is being largely advertised in India under various forms. The effects of this *cuca*, as it is called, were described some time ago by the *Pall Mall Gazette* in the experiences of a medical man who had become a slave to its use. Another doctor who attended him said—

As usual, his first experiments were attended by increased vigour of mind and body. This, however, was soon followed by mental and nervous depression. After increased doses of the drug he experienced hallucinations, was compelled to walk round and

round in circles, to endeavour to pick up needles where he knew none were to be found, and was at length left utterly sleepless and without appetite. To escape the fatal influence of the drug he gave up his practice and went as surgeon in a ship bound for the East. At length by means of long sea-voyages he overcame his craving, and was restored to health; only, as he knew, to fall a victim to the poison once more on finding it accessible. Persistent indulgence in the drug resulted in one of the most terrible of deaths—exhaustion from tetanus (lockjaw)."

The *Bulletin* is a periodical issued from Kew Gardens, one of the largest botanical gardens in the world, belonging to the Government of England. Dealing with this subject, the editor says in his January issue.

The cuca is cultivated to a very large extent in the Andes of the Argentine Republic, of Bolivia, Peru, Ecuador, and the United States of Columbia (New Granada). It is also cultivated in the mountainous parts of Brazil, and there are specimens in the Kew Herbarium from the head-waters of the Rio Negro collected by Spruce in 1854. The largest plantations called locally *cucals*, are said to be in the province of La Paz in Bolivia. Weddell estimates in a good harvest the produce of cuca leaves per acre at about 900 pounds. The total production of cuca is something like 40,000,000 pounds, worth at one shilling per pound a value of £2,000,000. Almost the whole of the produce is consumed in South America. Since the discovery of the anæsthetic properties of cucaine the demand for cuca leaves in South America has considerably increased for export purposes. A distinct loss in the alkaloids generally, as well as in cucaine, has been noticed during tbe transit of leaves to this country, and latterly, in consequence, it has become the practice to extract the alkaloids from the leaves in South America, and to export to the United States and Europe a crude preparation which is largely taken up by manufacturers of cucaine.

This "crude preparation" is made up into various forms and is being advertised as "Coca Wine," "Cuca Cocoa," &c., &c., in India. As in the case of all other intoxicants, the "recuperative powers," "increased vigour of mind and body," and other pretended beneficial effects of this poison, are only temporary, and leave the body in a worse state than before its use.

DEMAND FOR PROHIBITION OF OPIUM IN NEW SOUTH WALES.

Mr. Quong Tart, the leading Chinese merchant in Sydney, has published an appeal for the legislative prohibition of the importation of opium into that colony. He does not confine himself to pointing out the evils produced in every community where this vice prevails, but he addresses a special argument to Australians. The latter object to Chinese labour immigration, and Mr. Quong Tart asserts that if opium were prohibited, the lower class of Chinese would no longer go to the colonies, and the immigration would be confined to the better class, who would settle down and become good citizens. Worthless men, who when in China are restrained either by public opinion or by their families from opium smoking, go to Australia, where they can indulge in the drug without let or hindrance; and should it become known in China that opium was prohibited, large numbers of men addicted in a greater or less degree to its use would refuse to go there under any circumstances. From the tone of the pamphlet and the facts set out, it is clear that the writer is very much in earnest on the subject; he has already devoted much time and energy to the investigation in some of the principal Australian cities of the degree to which opium smoking is extending from the Chinese to Europeans, and he explains his views with great clearness and earnestness.

MAN'S EVERY NEED MET IN CHRIST.

CHRIST is the whole of a man's happiness; the *sun* to enlighten him; the *physician* to heal him; the *wall of fire* to defend him; the *friend* to comfort him; the *pearl* to enrich him; the *ark* to support him; and the *rock* to sustain him under the heaviest pressures.

News of the Week.

GENERAL.

—Quarantine has been taken off vessels arriving at Egyptian ports from Bombay.

—More than a hundred years ago two vessels went to the bottom of the Gulf of Finland, the cargo of one of which consisted of silver. Two diving companies at Revel have lately come upon the wrecks. But the hulls had all been over-grown by a century's growth of seaweeds and tang. Now a way has been cut through this wet wall of weeds, but as yet the interior of the vessel has not been explored, as the divers fear that the deck is too rotten to carry them. Of the treasures of silver nothing has so far come to hand, but the remains of apples, cucumbers, buckles, coffee pots, and shoes with pointed toes have been brought to the light of day, together with some well-corked bottles, all of which, however, burst as soon as the air touched them. As soon as the Gulf of Finland throws off its coat of ice, the investigations will be resumed.

—A large cotton press belonging to the Colaba Cotton Press Company Limited, Bombay, was on Sunday last destroyed by fire. It is supposed that the fire was caused by a stone having got into the machinery along with the cotton and striking one of the cotton separating knives had caused a spark which fired the loose cotton. The damage is estimated at over two lakhs of rupees.

—Parliament has been summoned to meet on Feb. 21 for the despatch of divers urgent and important affairs. Before, however, the House of Commons is able to approach the business provided for it by the Ministers, it will have to discuss the action of the Irish Executive at great length. Mr. Balfour has been busy providing material for the debate on the Address, and a whole crop of questions will have to be discussed before the Address passes.

—A serious strike has taken place among the seamen and firemen employed in the Channel steamers sailing from Glasgow. On Jan. 29, at two o'clock the secretary of the local branch of the National Amalgamated Seamen and Firemen's Union of Great Britain and Ireland waited upon Messrs. Burns, and, on behalf of the firemen and seamen in the service of the company, demanded an advance on their wages of 5*s*. per week. The company's steamers were to sail at four o'clock in the afternoon. Messrs. Burns represented that the notice which had been given was too short to receive attention, and asked that the men should go on another trip pending the consideration of the demand. This the men declined to do. A similar application was made to other firms and in each case was refused. The result was that none of the steamers plying to Belfast, Dublin, and Londonderry were able to leave the Clyde. The owners of Channel steamers met on Jan. 30 and decided to offer the men 27*s*. per week instead of 25*s*., whereas the men asked for 30*s*. per week, but it is expected that they will accept the concession.

—The P. and O, Company's steamer *Bombay* was launched from Messrs. Caird and Co.'s shipbuilding yard on the Clyde on Jan. 29. The steamer, which is the first of a new cargo fleet which is being built for the company, is of 5,000 tons burden.

—At the Meeting of the Irish National League in Dublin on Jan. 29, Mr. John O'Connor, M.P., presided, and after speaking of the progress of the Home Rule cause in the colonies, referred to the persistent prosecution of the Irish members, not as a matter of regret, but as a subject for rejoicing. They were, he said, nearing the goal of their ambition—Home Rule,—and intended to fight to the last for Irish nationality.

—A meeting of the Executive Committee of the Mansion House Fund for the relief of the sufferers by the famine in China was held at the Mansion House on Jan. 30. The Lord Mayor who presided said that he had telegraphed to the diplomatic and consular representatives of Great Britain in China with a view to obtain the latest information in regard to the distress. The British Consul at Shanghai replied that severe distress existed in some parts of Honan, Anhui, and Shantung, and in one or two districts of Keansu, and acute distress in the region near Newchwang. Funds sent to any local relief agency could be properly applied. Sir John Walsham, the British Minister at Pekin, replied that there was great distress in the Lower Yungtse and Shantung provinces, as well as in the neighbourhood of Newchwang.

—It was resolved, that those present, with power to add to their number, form themselves into an executive committee, with a view to promote the receipt of contributions for the funds. It was also resolved to invite the Church Missionary Societies, the Baptist and Wesleyan Missionary Societies, the London Missionary Society, the China Inland Mission, and the Society for the Propagation of the Gospel to co-operate with the committee in the matter. A finance committee was appointed. Up to Jan. 30 about 5,300*l*. had been received at the Mansion House towards the fund for the relief of the distress caused by the famine.

—The new section of the Southern Mahratta Railway from Harihar to Beerura, a distance of eighty miles, has been inspected by Major Firebrace, Consulting Engineer, and passed as ready, the opening for which the Company are waiting sanction from the Government of India.

—According to a return published in the Society of Arts' *Journal*, India now takes rank as the sixth among the great cotton manufacturing countries of the world. The United Kingdom of course, has a long lead with 43 millions of spindles, followed by the United States as second with 13 millions. Then come in the order named, Germany, Russia, and France with from 4 to 5 millions each, and next follows British India with 3 millions. No other country reaches the number of 2 millions.

—A curious document has been issued by the American Commissioner of Patents, entitled "Women to whom Patents have been granted by the United States Government from 1790 to 1888." It records about 2,500 patents. The first on the list was taken out by Mary Kies in 1800 "for straw-weaving with silk or thread" During the half-century 1809-58, exactly fifty patents were granted. Agdalena Goodman, of Duval country, Florida, took out a patent for "improvement in broom brushes" in 1849. The patents are by no means confined to the domestic arts. In 1864 Mary Jane Montgomery, of New York, brought forward her "improved war vessel;" and she also devised an "improvement in locomotive wheels," together with "an apparatus for destroying vegetation on railroads."

—Egypt, once the granary of the world, is threatened with famine because of a lack of water in the Nile. It is thought that some enemy has changed the course of one of the great tributaries of that river, so that it is either lost in the desert, or has found a route for itself into the Red Sea. Should that supposition be correct, Lower Egypt may become a desert waste, for, in many cases, it is much easier to change the course of a stream than to restore it to its original bed.

—The Golden Gang Case was not heard on the 18th owing to the magistrate not having arrived from the district. The case has been adjourned to the 25th.

—Two disastrous fires broke out within half an hour of each other at Godhra in Guzerat on the 19th inst., destroying nearly one-seventh of the whole town. In less than four hours 350 houses were reduced to bare walls and ashes. The origin of the first fire is unknown. The second was caused by some burning matter being carried by the wind to some Native huts and rubbish heaps in another part of the town. Many of the best buildings in Godhra have been ruined, and it will require a large amount of contributions from benevolent persons to prevent great hardship and wide-spread suffering among the poor whose homes have been destroyed.

—Twenty-eight more mamlutdars have been deprived of their judicial powers by order of the Bombay Government. These mamlutdars, including those who have confessed to have given bribes, and who gave evidence in the Crawford Commission, made statements before Mr. Ommanney. It is stated that the Mamlutdar of Pandharpur, has also been withdrawn from his mamlutdarship.

—The public offices will probably close at Calcutta on the 6th of April, and will re-open at Simla on the 8th. The Viceroy will remain in Calcutta till a later date.

—On Wednesday evening the first through mail express to Bombay left Howrah Station. Much interest has of late been aroused in regard to this experiment. The chief advantages of the scheme are the benefits promised in the matter of postal communication. It has been pretty generally assumed that the new service would only be of direct practical gain to the city of Calcutta; but the postal authorities have found that its advantages extend even from Cachar to Simla. The amount of time gained for the posting of home correspondence varies, of course, in different localities; but almost every place between Simla and Calcutta, or Calcutta and Bombay, profits in some perceptible degree. Calcutta, Assam and Eastern and Northern Bengal, served by the East Indian Railway, gain a clear twenty-four hours for the posting of homeward letters; whilst all places on the line between Howrah and Bombay gain proportionately according to their distances from terminal points of the service. The residents of Allahabad, instead of posting their correspondence on Wednesday evening, will gain the whole of Wednesday night and several hours of Thursday morning. Letters from places above Allahabad instead of being brought down by the slow train, arriving here at five o'clock on the evening of Wednesday, may be kept over for the down chord mail train, arriving on Thursday morning. At Simla, the public will be able to post their foreign letters by the Calcutta mail closing at five in the afternoon, instead of by the Bombay mail closing at nine in the morning.

—When the last mail left England, the strike of seamen belonging to the Clyde still continued, and about 1,000 men are now idle. One of the companies on Wednesday brought a lascar crew from Liverpool, and this has caused much irritation. At night a steamer for Belfast had to be manned by officers from other ships, a scratch crew which had been put on board having been frightened away by the men on strike. The whole shipping trade of Glasgow is virtually paralyzed.

—The total number of deaths registered in Bombay during the week ending Tuesday, 19th February, 1889, was 471, being 23 more than the preceding week and 62 more than the week ending the 14th Feb., 1888; 35 more than the corresponding period in the preceding five years. The deaths among the different classes were :—Buddhists, Jains, &c., 14; Brahmins, 17; Lingayet, none; Bhattias, 9; Hindoos of other castes, 251; Hindoo outcastes, 31; Mussulmans, 108; Parsees, 18; Jews, 1; Native Christians, 15; Eurasians, 1; Europeans, 4; while the rate of mortality per 1,000 of the population was 26·47. There were 113 deaths from remittent fever, being 12 more than the last week and 33 more than the corresponding week of last year. There were 7 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 89, 13, and 11 last week, against 76, 22, and 11, respectively, in the corresponding week in the last year. During the week 300 births were reported in the different districts.

Mrs. Elizabeth Thompson, the "philanthropic millionaire," was recently described by Miss Frances E. Willard in *The Union Signal*. On the death of her husband in 1867, this New England lady found herself with an income of 75,000 dollars a year at her absolute disposal. Large-hearted and highly intelligent, she chose to be the almoner of her own bounty, and now she spends each month all the money she receives. Needy individuals are helped in many ways, and organizations of various kinds are likewise assisted. Moreover, education, temperance, and social progress have an earnest and liberal patron in Mrs. Thompson, whose life-motto is thus characteristicly worded: "In things proven, unity; in whatsoever can be doubted, free diversity; in things not trenching upon others' rights, liberty; in all things, industry, frugality, and charity."

Nearly all the lads on the training-ships in the Thames are total abstainers.

—There has been a heavy fall of snow at Darjeeling, resulting in a considerable fall of temperature in Bengal.

—On Thursday Mr. Justice Scott delivered judgment in the case in which Sir Henry and Lady Morland claimed to recover from the G. I. P. Railway Company the sum of Rs. 1,10,000 on account of injuries sustained by them. Mr. Scott considered that Rs. 30,000, was sufficient compensation and accordingly awarded that sum to the plaintiffs with all costs.

—The *Sentinel* (London), commenting upon the Patna case, says :—

Are the conditions of our rule of India such that we are to abandon every principle of Christianity, of morality, and of manliness? . . . . . If we cannot govern India righteously, let us altogether cease to govern her. . . . . Mr. Dyer and his co-workers in India hardly need the assurance that we and our thousands of readers feel the keenest sympathy with them in their endeavours to protect the fatherless child, and save her from a terrible wrong. Though they have been foiled for the present in this instance, they have not been defeated. They have struck a blow for the protection of young girls in India which will have far-reaching results. This case brings into prominence the demand for a Criminal Law Amendment Act for India. It should be made the point of departure for a strenuous agitation in favour of such an Act. Thus all India may gain, though Luchmin suffers. Thus out of a tragic evil, good may be made to come.

—The P. & O. S. N. Company's steamer *Ganges*, with the outward English mails of the 8th inst., left Aden for Bombay at 10 o'clock on Tuesday.

—The rate of exchange stands at 1s. 4⅝d.

Missionary and Church Intelligence.

—The £10,000 debt of the Wesleyan Missionary Society has been cleared away at two strokes, first by a magnificent donation of £4000 by Henry J. Atkinson, Esq., M. P., and the remaining £6000 by a family collection on Christmas day last throughout the Methodist Church in England.

—Two more Church Army evangelists have lately been sent out to India—Captains Perry and Jessop. They have commenced work in Santhalia under the direction of Rev. A. J. Shields, of the C. M. S. They are sent out on very small allowances, but of course, are never allowed to lack the necessaries of life. Two of the Church Army's evangelists previously sent out have lately been working at Amritsar.

—The C. M. S. is sending out three workers to Bengal as the first under the proposed new lay Evangelists scheme. Board and lodging will be provided for them and a small salary.

—A Memorial Service for the late editor of The Indian Witness was held in the new M. E. Church at Ajmere on Sunday evening. Addresses were given by Rev. C. P. Hard, the Presiding Elder, of the Ajmere District, and by Rev. A. Gilruth, the Pastor.

—An attempt is being made, says the *Christian*, to improve the condition and prospects of Buddhism in Japan. Schools have been founded, and other aggressive steps taken; but in Kioto the endeavour has taken the form of a missionary magazine in the English language. The new organ has the curious title of *Bijou of Asia*, and in its pages Christianity is denounced and said to be declining, while Buddhism is described as appropriate for Western peoples, and reasons are urged for its world-wide acceptance! We regret to learn that persons living in the United States have contributed to the magazine.

—At the Keswick Convention in 1887, an appeal was presented by Mr. H. F. Bowker from Rev. J. R. L. Hall, Church Missionary Society's missionary at Jaffa, for ten ladies to go to Palestine as honorary missionaries. *The whole ten are now there.* Four of them have gone in connection with the Church Missionary Society, two in connection with the Society for Promoting Female Education in the East, and four in connection with Mrs. Meredith's scheme for a Deaconess' House at Jerusalem. Ten were asked for and ten God has sent.

—All the 1,200 Native Churches of Madagascar are said to be self-supporting.

—The London Missionary Society has received particulars from Zanzibar of the death, under very painful circumstances, of Mr. Arthur Brooks, one of their missionaries in Central Africa, he having been shot dead by natives at M'Kanga, close to the coast. Mr. Brooks was returning to England on furlough, and had succeeded in making his way in safety through 500 miles of country, but lost his life when he got into the region which has been the scene of so much disastrous strife between the Germans and the natives.

—Bishop Smythies has arrived safely at Zanzibar, having travelled by a circuitous route *via* Wanga, where he reports having experienced no trouble.

—Rev. J. P. Sunderland, of the London Missionary Society, Sydney, has had a stroke of paralysis, and, although subsequently somewhat improved, there is no prospect of his being able to resume his duties. Mr. Sunderland commenced his labours as a missionary in the South Sea Islands in 1844. In 1867 he was appointed sole agent of the Society in Australia, an extensive sphere of work, which he has continued to fill until the present illness.

—The receipts of the British and Foreign Bible Society for the first nine months of 1888-89 have been, says the *Record*, about £35,000 less than in the corresponding period ending with December 31st, 1887. Of the decrease the sum of over £25,000 is under the head of legacies, which were very exceptionally high in 1887-88. The new income derived from the free contributions of auxiliaries at home and abroad shows a diminution of nearly £700, while that from donations is over £4,000 less than in 1887-88 to the same date. The expenditure for the three-quarters of the year already expired has been almost identical with that to December 31, 1887, and has exceeded the receipts to hand during the nine months by £50,000.

—The United Kingdom Band of Hope Union is raising a fund of ten thousand pounds for promoting Temperance teaching in day-schools.

—Major Whittle is on a visit to Edinburgh having commenced his services on February 10th.

—The long and serious illness of the Bishop of St. Asaph has ended, as feared, by the death of the aged bishop.

—In a letter read at the Metropolitan Tabernacle a few weeks ago Mr. Spurgeon said he hoped to preach there again on the 17th February.

—Those in Russia who earnestly contend for the true and undefiled religion of Jesus Christ in preference to the Greek Church and its corruptions, are suffering persecution. Colonel Pashkoff has been banished from his native country for embracing and preaching evangelical truth, and his trusted servant, Basil Kirpitchnikoff has learned even more sadly what it means to suffer for the Gospel of Christ. Kirpitchnikoff by no means made himself offensive to his neighbours of the Orthodox faith, but simply told those around him that he no longer revered images or believed in the intervention of the saints. False witnesses, however, rose up against him, and, being condemned by the ecclesiastical tribunal, he was sent to Siberia in chains. There he remains, but with a consolation of which his enemies are deplorably ignorant.

Telegraphic News.

London, February, 14th : At the sitting of the Parnell Commission to-day, the *Times* produced the famous Parnell letters and other documents to prove the genuineness of the signature. The *Times* paid three thousand pounds for the letters, and gave three thousand pounds to the detective who was instrumental in procuring them.

Paris, 14th : In spite of the opposition of the Ministry the Chamber of Deputies have, by a majority of eighty-nine, voted the adjournment of the debate on the Bill for the Revision of the Constitution. M. Floquet has in consequence resigned. General Boulanger has issued a manifesto, in which he claims the credit of having overthrown the Floquet Cabinet, whose Revision Scheme, he says, is a sham. He adds that the dissolution of the present Chamber of Deputies is fast approaching.

16th : M. Meline has been entrusted with the task of forming a new Cabinet.

Rome, 16th : Rome has been the scene of serious riots among the unemployed the last few days. The Chamber of Deputies at their sitting to-day passed a vote of confidence in Signor Crispi in connection with the measures taken to deal with the same.

London, 16th : At yesterday's sitting of the Parnell Commission the solicitor of the *Times* declared that Mr. Pigott, the former editor of the *Shamrock*, swore that Mr. Labouchere offered him one thousand pounds if he would testify to having forged the Parnell letters.

17th : Mr. Pigott states that he alone knows the origin of the Parnell letters, and that he is only prepared to reveal the same in the witness box.

Allahabad, 17th : The passing of the new Cantonment Bill will be postponed to next cold weather, as the opinions of the local Governments have not been received in time to admit of the measure being carried through this session.

Paris, 18th : M. Meline has failed to complete his Cabinet, and has, therefore, resigned the task he undertook of forming one.

St. Petersburg, 18th : A telegram received here from Chardjui states that the Ameer Abdul Rahman remains inactive at Mazar-i-Sheriff, and that no military preparations are being made by him. The telegram further adds that trade across the Russo-Afghan frontier has been resumed.

Rome, 18th : The Opposition Party in the Italian Chamber are making persistent endeavours to bring a vote of censure on Signor Crispi. The Chamber to-day again passed a vote of confidence in the Premier in connection with the military administration of the country.

Berlin, 19th : Herr Von Boettecher, Imperial Secretary of State for the Interior, in opening the Trade Congress here to-day, made a speech, in the course of which he referred to the political situation, and said there was no reason to apprehend that the peace of Europe was in danger of being disturbed at present.

Constantinople, 19th : The fanatical Mahomedan students, who are known here as *Softas*, have been issuing seditious pamphlets and placards against the Sublime Porte. Many of them concerned in the agitation have been arrested and sent in exile to the interior.

London, 20th : Mr. James Laurence Carew; Home Rule Member for North Kildare, has been arrested at Kinloch for an offence under the Crimes Act. The trial of Mr. W. O'Brien, M. P., at Tralee, on a further charge under the Crimes Act, has resulted in his being sentenced to six months' imprisonment.

London, 20th : The *Times* of to day, in an article on the Crawford case, condemns the action of the Bombay Government in withholding the decision arrived at by the Commission from Mr. Crawford. The *Times* adds that the delay in the matter is palpably unjust, and that the Government of India must take the matter into their own hands and order the publication of the report, and purify the native Bench.

21st : According to a forecast the Queen's Speech, which will be delivered at the meeting of Parliament to-day, says that "Cordial relations exist with all Foreign Powers."—Mr. Gladstone has arrived in London from Italy for the meeting of Parliament to-day.—At yesterday's sitting of the Parnell Commission, Sir R. Webster read the notes of an interview between Mr. Pigott and a Fenian named Davis, which the former sent to Houston, and in which Davis described the conference of Parnellite leaders, which was held in Paris in 1881, and at which reprisals were resolved upon. After the arrest of Mr. Parnell, Byrne and Tynan plotted to murder the Prince of Wales and Mr. Gladstone while at Cannes. Mr. Pigott was then examined, and testified to Egan having assured him that Mr. Parnell was aware of the murder plots.

THE DEADLY MILITARYISM OF LORD WOLSELEY.

By Rev. Hugh Price Hughes, M. A.

When Lord Wolseley deliberately advocates the introduction of the horrible Conscription into this country (England), it is impossible to keep silence. I challenge and contradict his fundamental statements before the judgment-seat of history.

The first of these is the astounding notion that the British Empire has been built up by the Army and Royal Navy. Lord Wolseley says :

> Very few people in this audience probably realise the fact that the glorious possession which we inherit from our forefathers has been built up bit by bit, little by little, by the glorious deeds, by the courage and valour of Her Majesty's Army and Navy. Now, ladies and gentlemen, we soldiers and sailors cannot help feeling, as we think of this, that we, on our part, have done our fair share of this great national work, and we look to you, the people of England, to do yours—to hand down to future generations, a united empire untarnished—to hand it down to future generations, as it has been built up for you, as I have said, by Her Majesty's soldiers and sailors.

A more arrogant, a more unjustifiable claim was never advanced. The enterprise of our merchants, the daring of our explorers, the industry of our workmen, and the unselfish enthusiasm of our missionaries are all calmly ignored. "Her Majesty's soldiers and sailors" are actually assumed to be the principal creators of the British Empire! Let us examine this amazing claim in the light of history.

The most splendid portion of Greater Britain is that continent which is now known as the United States of America. Was that great Christian commonwealth—to which the future of the world belongs—founded or built up by the Army? Every one knows that, on the contrary, it was founded by the God-fearing Puritan Fathers, who crossed the broad Atlantic not to erect an empire upon bloodshed, but to secure liberty of conscience, which the soldiery of the odious Stuart kings refused them at home. Our soldiers have had nothing whatever to do with this, the most splendid of all our colonies—except to deprive us of it. If it had not been for the despotic temper of the military party in this country, the American colonists would not have revolted; and the United States would have been an integral part of the British Empire to-day. Lord Wolseley and all his friends will never be able to compensate the British Empire for the gigantic and irreparable injury which their predecessors inflicted upon it when they forced the American Colonies to declare themselves independent of the British Crown.

Let us now cross the border into Canada, and ask to what extent the Army can claim credit for that magnificent Dominion. The only part of Canada which we owe to the Army is that part which we took from France. And that is the only part of Canada which has always been, and is to-day, a disturbing and perilous element. We have never been able to assimilate and to Anglicise the part we won by the sword. All the rest of the Dominion, which we won by industrial colonisation, is united and loyal. But the part which was "built up by Her Majesty's soldiers" is the one unstable part of the structure which is constantly threatening to fall down.

We turn now to our Colonies in South Africa. Do we owe them to the Army? Certainly not. They were won for us by the enterprise and energy of travellers, traders, and missionaries. When we pass on to the magnificent Australian Colonies, the claims of Lord Wolseley appear even more ridiculous. Those great commonwealths are built not upon blood, but upon the healthy fecundity of our race, and upon the peaceful triumphs of our faith. Take the latest addition to that splendid heritage—the Islands of Fiji. Were they added to the British Empire by "Her Majesty's Army and Navy"? "Her Majesty's Army and Navy" have nothing whatever to do with it. The Rev. Joseph Nettleton gave us a lantern lecture at Wardour Hall a few weeks ago, in which he explained how Fiji fell into our hands. A Lincolnshire youth—full, not of military ardour, but of love to man—John Hunt, went to those islands when they were savage and cannibal. A veteran missionary, who is still with us—James Calvert—Mr. Nettleton himself, and others of the friends of God and man, followed him. They took neither gunpowder nor brandy with them. They took Bibles and the implements of industry. They did not go to kill their fellow-men scientifically. But they were willing, if necessary, to die themselves. Some of them did die. They shed no blood except their own. The savage cannibals became civilised Christian men, and then they spontaneously sought to join the Empire which had saved them from sanguinary heathenism.

The only part of our Empire in which the preposterous boast of Lord Wolseley is even plausible, is India; and India is the one possession which has cost us hundreds of thousands of British lives and hundreds of millions of British treasure. But even in India the Army has played quite a subordinate part. Nothing could be more absurd than to suppose that a handful of soldiers, however brave, could hold down the millions of India. Our tenure of India would cease to-morrow if it rested only or mainly on the sword. It reposes really upon the justice of our rule, the influence of our missionaries, and the fact that we have established the *pax Britannica* throughout that vast continent. It is because our Indian Empire is essentially an empire of peace that it is so stable. The only persons who endanger that Empire are the military party who despise the Hindoos and pour scorn upon their legitimate and constitutional aspirations.

There was a profound truth in Napoleon Bonaparte's sneering description of us as "a nation of shopkeepers." We are a nation of shopkeepers, and it is the shopkeepers, and not the soldiers, who have created and who still sustain the British Empire. Impartial history gives the credit, not to "Her Majesty's soldiers and sailors," but to our travellers, our explorers, our merchants, our philanthropists, and our missionaries. Indeed, if "Her Majesty's soldiers and sailors" had been a great deal less active, our Empire would have been much larger and much more prosperous. A peaceful and humane Empire would grow as a legitimate and beneficent business grows. Our merchant princes have not built up their great establishments by threats and violence, but by honestly serving their customers. Such cases as that of Fiji would be even more frequent if we could only keep Lord Wolseley and his friends quiet.

Take the conspicuous and ever-memorable case of Pennsylvania. That great State—greater already than most European kingdoms—was founded by Penn, the well-known Quaker, on the peaceful principles of the Society of Friends. The original colonists went about unarmed. What was the result? For seventy years, for nearly three generations of men, not a drop of human blood was shed in that colony. The Red Indians were ceaselessly at war with the other colonies, but they never killed a Pennsylvanian colonist. Unbroken peace reigned until other and warlike counsels prevailed in the State Legislature; and then the troubles which came upon all the other colonies came upon Pennsylvania also.

This is a striking evidence of the fact that the British Colonial Empire has been built up, not by military operations, but in spite of them. And the main credit must, under God, be given, not to soldiers who have fought with their fellow-men, but to emigrants who have fought with the luxuriance and confusion of uncultivated Nature.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott. Ph.D.,

First Quarter. Lesson IX.

Sunday, March 3.

Mark viii : 27-38. ix : 1.

Subject : Jesus the Messiah.

I. Introductory.

1. *Time and Place :* A. D. 28. Cæsarea Philippi.

2. *Parallel Passages :* Matt. xvi : 13 ; Luke ix : 18.

3. *Golden Text :* Whosoever will come after me, let him deny himself, and take up his cross and follow me. Mark 8, 34.

4. *Home Readings :*

M. Jesus the Messiah .....Mark 8, 27-33.
Tu. Jesus the Messiah .....Mark 8, 34 to 9. 1.
W. The Messiah announced .....John 1, 29-41.
Th. The Messiah revealed .....John 4, 19-26.
F. Blessing to Peter.....Matt. 16, 13-20.
S. Sent from God .....1 John 4, 9-16.
S. The Son of God.....1 John 5, 1-13.

5. *Memory Verses :* Verses 36-38 inclusive.

II. Historical.

Our Lord had passed through the most popular stage of His earthly career. Opposition was gathering on every hand. It was necessary to prepare His disciples for the great change which He saw must soon and inevitably come. He did not want to precipitate it—but when it did come he desired that His witnesses should be forewarned. He worked miracles, and taught in parables and answered the Jews until He was worn out with hard work and opposition. "Then," says Dr. Deems, "Jesus and His disciples went up toward the region of Cæsarea Philippi. This important city was originally called Paneas, from a cave and a temple dedicated to Pan. Philip the tetrarch enlarged and beautified the town, and gave it the name of Cæsarea, in honor of the emperor Tiberius. His own name was afterwards added, to distinguish this from the Cæsarea which was the Roman metropolis of Palestine, and was situated about half way between Joppa and Dova, on the mainroad leading from Tyre to Egypt. Cæsarea Philippi, the northernmost limit of the travels of Jesus, was a picturesque and important place, and seems to have had a number of villages dependent upon it. It was famous as being the spot in which the principal source of the Jordan is found. Jesus gave the region fresh historic interest. Somewhere in this region He had retired for private devotion when His disciples found Him. It was another crisis in His life. The hierarchic party had greatly decreased His popularity. They were working against Him persistently and successfully. How far they had succeeded in affecting the dispositions of His disciples was to be tested. If they had become so intimidated as not to be willing and ready to follow Him into extremity, then His work was a failure. He should be compelled to abandon His designs totally, or reorganize His plans and begin afresh. He had been forced from Galilee. He was in the tetrarchy of Philip. The lines were drawn more closely about Him. Some movement must soon be made. He made it now."

III. Exegetical.

27. *By the way he asked his disciples.*—The tense of the Greek verb implies that it was not a single question only, but a continued and, as it were, searching inquiry. The time was come to test the faith of the disciples thoroughly. (Plumptre.) *Who do men say that I am?*—R.V. The more than two years He had passed among the people was ample time in which to make up their minds. The disciples honestly told the opinions of the people. They were convinced that He was a prophet. Which one they were not agreed. Some thought Him to be the risen John, others Elijah, and still others took Him for some other of the wise seers of old returned. But none, they must confess, looked upon Him as the Messiah.

29. *Whom say ye that I am?*—He brings His disciples to the test. The question was to *all* His disciples. *Thou art the Christ.*—Peter answered for all of them. His impulsive nature made him speak right out. He did not say "we say," but "Thou art." Matthew says he said : "Thou art the Christ, the Son of the living God" and Luke : "The Christ of God." The statement is a clear confession of His divinity to which our Lord gladly accedes and commends. (Matt. xvi : 17-19.)

30. *He charged them that thy should tell no man of him.*—The reason of this seems to be, that His time had not fully come ; He was not willing to rouse the Jewish malice, and to endanger His life, by having it proclaimed that He was the Messiah. (Barnes.)

31. *He began to teach them.*—He first taught them clearly that He was the Messiah and then proceeded to correct a popular error with regard to Him that He would come as a temporal ruler. Instead of that He must suffer and be rejected and be killed. He wished to impress the disciples with the fact. His glorification will come after His suffering and death.

32. *Peter took him, and began to rebuke him.*—He evidently took our Lord aside, and, as the Greek signifies, began to adjudge and find fault with Him.

33. *Get thee behind me, Satan.*—Once before He had been tempted to turn aside from His eternal purpose, and then as now He positively and promptly rebukes the evil one. Satan spake this time through Peter. As He wished to impress His disciples that it was part of His purpose to suffer and die He turned around to them before addressing their spokesman.

34. *He said unto them.*—Even in that remote region there were the "following" people who joined His disciples to listen to His instructions. *Come after me*—The true disciple *follows* his Master. In becoming the Lord's disciple two things are required : (1). Self denial which means the denial of one's own earthly nature and, (2) Cross *taking up* which is essential to *cross bearing*.

35. This solemn saying our Lord is found to have uttered on no less than four several occasions (a) here, which corresponds with Matt. xvi : 25, Luke ix : 24 (b) Matt. x : 39 ; (c) Luke xvi : 33 ; (d) John xii : 25. (Maclean.) The important truth underlying it is that a man who seeks only temporal worldly comfort will lose eternal life, and he who gives up all for Christ will gain eternal life. He would have His disciples do what He Himself would do.

36, 37. Two things are implied by Christ in these questions : 1. That they who are striving to gain the world, and are unwilling to give it up for the sake of religion, will lose their souls ; and 2. That if the soul *is* lost, nothing can be given in exchange for it, nor can it ever afterwards be saved. There is no redemption in hell. (Barnes.)

38. *Ashamed of me.*—He was about to be humiliated and degraded and despised and rejected. Many would be ashamed to be seen with the "despised Nazarene." *When he cometh in the glory of his Father*—His humiliation was not to be permanent. He would come as *Judge*, in great majesty and accompanied by His angels. Those ashamed of me now shall be ashamed of themselves then.

IX : 1. *Shall not taste of death, till they have seen the kingdom of God come.*—Nor did they. They saw the day of Pentecost. John saw the Kingdom come with power in a large part of the known world.

IV. Doctrinal.

1. It is necessary to be sound upon the doctrine of the divinity of Christ : It is the great central truth of the Gospel. Men's opinions may differ but the fact remains that He is the Christ, the Son of God.

2. The *humanity* of Jesus also is important. He is the God-man. As a man He suffered and died. Both the divinity and humanity of our Lord are set forth in the lesson. Let us hold to both, for they are both a necessity in our salvation.

3. Christ's kingdom is a *spiritual* kingdom. He is not to reign as a temporal prince. He will come in "the glory of His Father." All suggestions which would savour of worldliness are prompted by Satan.

4. Selfishness is one of the greatest root sins. No one can know Christ who does not deny himself. *The mind that was in Christ* can only be possessed by self-sacrifice.

5. Our Lord was "despised and rejected of men" but He "rose for our justification" and will "come with the clouds of heaven." To be ashamed of Him now will lead Him to be ashamed of us then. The final triumph of our blessed Lord is assured.

V. Homiletical.

1. There is to-day a mass of goodly opinions concerning Christ which amount to nothing in practical effect upon those who entertain them. Some are favourable, and have suggestions of truth in them ; some are wide of the mark, though not derogatory to Him. These opinions are what "men say" ; the conclusions of "flesh and blood," and must always fall short of the truth. It is not what men say of Jesus, but what the Father in heaven has revealed concerning Him. (Pentecost.)

2. The suffering of Christ is a divine sympathy : (1). As suffering through and for the world, it sprang from His sympathy with the world ; (2). It establishes a divine sympathy in the world as suffering on its own account and with Christ. (Lange.)

3. One of the hardest lessons to learn is to be Christ-like. Self denial, and cross bearing and following are not naturally desirable. They have to be learned.

4. Shame keeps many from the cross. But it is better to "endure the cross, despising the shame" here than to have the Judge ashamed of us yonder.

GOOD NEWS!

The Rev. John W. Youngson, of the Scotch Mission, Sialkot, reports that nearly four years ago the Scotch Mission began to baptize enquirers among the low caste people in the villages. The first year the missionaries registered about thirty baptisms, the following year about four hundred, the next year nearly seven hundred, and the next nearly eight hundred, that is to say, about nineteen hundred baptisms in less than four years, all in one district. Neither is there any abatement of the wonderful movement now. The opening month of the year witnesses nearly two hundred baptisms, and it is hoped that a harvest of two thousand will be gathered in before a new decade opens on us. Mr. Youngson says these are cattle-dealers, farmers, and working men, "energetic, stalwart and hardworking." "Not only are the children learning to read, but so also are the men and women. We are here giving our best attention to instruct them in reading, and we believe that when men and women can read the Word of God themselves, they will never fall." This is the right sort of "missionary education." Every man and woman, and boy and girl in India has the right to know how to read the Bible, the written word of God. This is the sort of "educational mission-work" that the hard earned sixpences and shillings of the Christian widows and working-men of Scotland and England have been subscribed to support. Converted Natives or Europeans who have been rooted and grounded in the Word of the Living God will be mighty Christians, however ignorant they may be of Algebra and Euclid, Greek and Latin.

At Sappors, a Japanese town on the island of Yezo, there is a total abstinence society which has five hundred members, and publishes a monthly paper.

The master of Elham Union, England, several years a prison governor and twenty years at the workhouse, says, "I do not remember at any time to have had a total abstainer under my charge."

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the hour of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m., Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. J. E. Robinson, Pastor. Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m. the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7 a. m.

GRANT ROAD MISSION—Rev. W. W. Bruere, Pastor. Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

SERVICES as follows:—Monday, Tuesday, 7-30 p. m. Thursday, Gospel Free Tea, 7-30 p. m. Friday, Gospel Service, 7-30 p. m. Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi,

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

SPECIAL NOTICE.

Rev. J. E. Robinson will preach (D. V.) in the Y. M. C. A. Rooms, near the Apollo Bunder, to-morrow, the 24th inst., at 11 a. m. and 6 p. m. *Morning Subject*; Redeeming the time; *Evening Subject*; The strong man overcome. All are welcome.

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SATURDAY, FEBRUARY 23RD, 1889.

NOTES AND COMMENTS.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

The delay of the Bombay Government in making public the decision of the Commission appointed to enquire into the grave charges against Mr. Arthur W. Crawford is much to be regretted, although it seems to have been inevitable according to official etiquette, it having been necessary to submit it first to the Secretary of State for India. The evidence given before the Commission was of the most conclusive character. No impartial mind could read it, and have the slightest doubt that Mr. Crawford prostituted his high position and trust, and took money in a wholesale manner as bribes for appointing persons to important positions conferring judicial functions. After such evidence only one verdict was possible from upright men. To suppose that the Commissioners have attempted to exculpate Mr. Crawford or to palliate his conduct, is inevitably to assume that they are on the same moral level as the corrupted official whose criminal conduct they have been investigating. The conduct of Lord Reay in suspending Mr. Crawford, and ordering an enquiry into his doings, was admirable. There is delay in making public the Commissioners' verdict, but one thing is certain—Mr. Crawford will have to bear the punishment of his grave misdeeds. To allow him to escape, would be to further corrupt official life in India. It must be cleansed and not further corrupted. We exhort Lord Reay to continue to act now with a courage equal to that which caused him to suspend Mr. Crawford, and to disregard all influences which would urge him to an opposite course.

According to telegrams received here, the London *Times*, taking the Crawford case as its text, is demanding the purification of the Native Bench. To speak in such terms is unjust. European and Native must be classed together in this respect, although we thankfully acknowledge that there are some noble examples of high integrity and character among official Englishmen here.

The High Court at Calcutta has not yet finally decided in the case of the Christian girl Luchmin. So far as that Court is concerned, the fate of the poor girl still hangs in the balance. On Monday last, after arguments that would be superfluous to "Justices" intent upon administering Justice, a rule was issued upon the licentious man Radakissen, in whose power Luchmin is, and upon her immoral mother, to show cause why an order should not be made directing them to restore Luchmin to the custody of Miss Abraham, "or such other order as the facts of the case may warrant." How much longer these legal proceedings will last, will depend, we suppose, not upon the merits of Luchmin's cause, but largely upon whether the "Justices" deem it EXPEDIENT to keep the case open. Our thoughts revert to what the wronged girl is undergoing through all this time of dreadful suspense. When the decision of the High Court is arrived at, she may or may not be alive.

We turn to another aspect of the Patna case. On Jan. 3rd, the Rev. H. C. Stuntz, of Bombay, one of the Hon. Secretaries of the Gospel Purity Council for India, was informed by the Secretary of the Government of Bengal, to whose attention and care the Viceroy had committed the Patna case, that "His Honour [Sir Steuart Bayley, the Lieutenant-Governor of Bengal] as at present advised, does not propose to take any further action with regard to the order passed by the magistrate [Quinn]." That is to say, he refused to take any action to give redress to the girl whom Quinn had cruelly wronged. But in the meantime, it now appears, he and his Government had been busy in another direction. On Jan. 2nd, the day prior to the receipt of the letter by Mr. Stuntz, the *Bombay Gazette* stated that the Bengal Government had given Quinn permission to prosecute the Editor of *The Bombay Guardian*, who had brought Luchmin's wrongs to the light of publicity. The statement of the *Bombay Gazette* is now confirmed by the principal Government organ, the *Pioneer*, which states that the Government offered to pay Quinn's expenses in the prosecution. That the prosecution has not taken place is evidently due to that discretion which is the better part of valour, and not to any legal difficulties. We were prepared to afford every facility for such a prosecution, as it would have materially helped to give publicity in Great Britain to the shameful treatment to which Luchmin had been subjected. Our readers beyond the seas, and especially the Christian women of Great Britain, will mark this illustration of Anglo-Indian official chivalry. As for Sir Steuart Bayley and the corrupted official circles which he represents, he and they will discover that there is one man in India who will give no quarter to wrong-doers, whatever their position, and who considers the chastity of a Christian girl as of infinitely more value than the ease and conventional and hollow reputation of administrators who mis-govern this great country.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathise.

Dr. F. L. McCoy.

Frank Latimer McCoy, whose death we recorded last week, was born in Ballenamore, Leitrim Co., Ireland, on Jan. 28th, 1856. At the age of sixteen he emigrated to the United States of America, and worked for some time at a large machinery factory at Akron in Ohio. Whilst there he was converted, and called to the ministry. In 1874, at the age of 18, he entered Mount Union College, Ohio, and at the age of 20 began his missionary career amongst the American Indians. After several years engaged in this and pastoral work, at the request of Dr. (now Bishop) Thoburn, he came out to India, especially to edit *The Indian Witness*. How well he did this, and how outspoken he was on the critical topics of the day, the files of that paper will show. In a land of compromise, he did not lower God's standard, but held it boldly up amidst the scoffs of God's enemies, and the timid fears of some of His professed friends. His death, like that of all who have been out-and-out for God, was a most triumphant one. One who was present, said: "As it was getting dark in the room, he said, 'Friends raise me up, fan me, bring a light, look into my face, and I will show you how a Christian can die.' We did, we looked, we saw a Christian triumph calmly, peacefully, gloriously, over the last enemy, death."

To say that Dr. McCoy will be keenly missed by the staff of *The Bombay Guardian*, is a faint expression of the feeling of our loss. We always felt that, in him, we had a friend ready to help and practically sympathize, in any critical emergency, that might arise in any good Cause. Dr. McCoy was the direct descendant of Hugh Latimer, the martyr. *The Indian Witness* in commenting on this, says, "Those who have known him most intimately, who have known how he had the courage of his convictions on all questions, what he faced in expressing them, how much he overworked, what financial burdens he carried in the interests of the Church, feel he is as much a martyr as his great ancestor." The "blood of the martyrs is the seed of the Church," and by God's grace, the good seed of Frank Latiner McCoy's consecrated life and glorious death from overwork for India's salvation, may yet spring up a hundred fold, and multitudes rich as he, shall spring into the breach, and fight and die for the extension of Christ's kingdom.

LOOKING UNTO JESUS.

The old nature has been described as being gradually overcome and kept down by the new spiritual nature of man. It is not man's own new nature which carries on the contest, but the presence of Christ realised in the believer by the power of the Holy Ghost. To suppose that man contends with the evil of his old nature by a new nature implanted in him, leads to constant failure, and to self-exaltation, a looking unto self rather than a looking unto Christ. When Paul wrote "the flesh lusteth against the Spirit, and the Spirit against the Flesh," what was clearly indicated was, that the Spirit was the Holy Ghost, not the spirit of the man; and that the office of the Holy Spirit in the heart of man was to make the man look away from himself and look to the Lord Jesus Christ. *Evan H. Hopkins.*

THE SEARCHING POWER OF GENUINE GOSPEL PREACHING.

The celebrated evangelist, Thomas English, once gave the following item from his personal experience. He said,——"I was applied to by a stranger, in a place where I was labouring for a few Sabbaths only, for a sight of a letter which he said I had received, calumniating his character. I looked at the man, and pitied him, and coolly replied, 'It would be a breach of the common principles of society, to show confidential letters, written to us for the purpose of doing our people good.' He retorted in an angry tone, 'I demand a sight of it, Sir, as an act of justice, due to an injured man.' I replied, 'How did you know that I had received a letter concerning you?' 'Know,' said he, 'it was impossible not to know it; your language and manner were so pointed, that it was impossible I should be deceived.' I rejoined, 'Do not be too positive; you have been deceived before now, I suppose; you may be so again.' 'It is not possible,' said he; 'you described the sin of which I am accused, in the clearest language; and looking me in the face and pointing toward me, you said, "Sinner, be sure your sin will find you out;" I therefore expect from you, Sir, as a gentleman and a Christian minister, that I may know its contents and repel its charges!' I observed, 'I do not know your name; to my knowledge I never saw you before; and as you have not told me in what part of the sermon it was I was so pointed, if I show you any letter, I may show the wrong one: I shall, therefore, certainly not exhibit any of my letters to you, nor satisfy you whether I have received one about you, till you describe the case alluded to.' He hesitated; but afterwards described the sin of which he was accused. When he had finished, I looked him full in the eyes, and in a serious voice said, 'Can you look me full in the face, as you must your Judge at the great day of God, and declare that you are innocent of the sin laid to your charge?' He trembled, turned pale, and his voice faltered; guilt and anger struggled in his breast like the fire in the bowels of Mount Etna, and summoning up his courage, he said, 'I am not bound to make any man my confessor; and if I were guilty, no man has a right to hold me up to public observation, as you have done.' I replied, 'Do you believe the passage I cited—"*Be sure your sin will find you out*"—is the word of God?' He said, 'It may be.' 'Surely it is,' said I; He that formed the eye shall He not see? Can He have any difficulty in bringing your sin to light? Now I will tell you honestly, I never received any letter or information about you whatever; but I am persuaded your sin has found you out; the preaching of the Word is one method by which God makes men's sins find them out. Let me entreat you seriously to consider your state and character. Who can tell? God may have intended this sermon for your good; He may mean to have mercy upon you; this may be the means of saving your neck from the gallows, and your soul from perdition; but let me remind you, you are not there yet; there is still hope.' He held down his head, clenched his hands one into the other, and bursting into tears, said, 'I never met with any thing like this. I am certainly obliged to you for your friendship. I am guilty, and hope this conversation will be of essential advantage to me.'"

Many such cases have happened during the experience of preachers who have "leant hard upon God" for guidance. Not so very long ago C. H. Spurgeon, speaking in Exeter Hall to about 2000 young men, in illustrating his subject, said, as though speaking to one of them, —"Why, the very gloves on your hands do not belong to you!" After the address a young man came up to him in a state of great excitement, and said, "Spare me, Sir; don't tell my mother, Sir; it will break my mother's heart." Mr. Spurgeon, very much astonished, asked what it all meant, and found out that the kid-gloves that the young man had on at the time he was speaking, were stolen from his master, a draper. This little episode was the means of the young man's conversion, and he is now filling a useful place in the Christian Church.

Another instance of the searching power of the preaching of the Gospel when applied by the Holy Spirit was recorded some time ago in the pages of the Boston *Christian*—"Several years ago a minister of the Gospel was preaching in the State of Maine, on the subject of confessing our faults. In the course of his remarks he illustrated the matter in hand by a comparison which just then occurred to his mind, substantially as follows, 'suppose, for example, a man has stolen *two sheep*, now it is not sufficient for him to say: "If I have stolen a sheep I am sorry for it," he must know whether he *has* stolen the sheep or not, and confess accordingly. If he *has* stolen *two* sheep it will not avail for him to go and return *one sheep*, or acknowledge the theft of one sheep; the man who has stolen two sheep must restore four-fold.' The minister continued at some length in this strain, illustrating and enforcing the duty of honestly confessing our faults, in order that we may find mercy at the hand of God. After the meeting closed, and as he passed out from the place of meeting, he heard excited conversation in the midst of the surrounding crowd,—there being a large number outside, who could not get into the place where the meeting was held. He listened a moment, and recognized the voice of one of the deacons of the church, who was saying in a very earnest manner,—he did not believe in ministers going round and listening to what men said about their neighbours, and then going into meeting and twitting them of it. 'What is the matter, Deacon B———?' said the minister. 'Why, some one has been telling you that I stole *two sheep*.' 'Deacon B———,' said the minister, '*you go and confess to the man you stole those two sheep from;*' and then passed on. He knew nothing of the sheep, or of the deacon, but he was well aware that the sharp, two-edged sword had touched a sensitive spot. The man continued to rage, but it was of no use; and it was not many hours before the preacher was sent for to go to the house of an old minister, who lived near the place of meeting, to witness the confession of the deacon, who there owned to his neighbour that he *had* stolen *two sheep*, from his flock, and that he supposed the old man had suspected it, and had accused him of it to the preacher who was a stranger in the place. The old minister was astonished at the revelation; he had not the slightest suspicion of the culprit, but supposed that the sheep had been killed by dogs. The erring deacon confessed his fault, and made proper restitution. He then confessed that he had also set a bear trap, and caught one of his neighbour's heifers in it, and killed her; and further, that he had been engaged, with others, in stealing bee-hives. He made a clean breast of it all, and probably lay down that night with a lighter heart than he had carried for a long while. This account was received from the lips of one of the witnesses to the transaction."

Some persons like this sheep-stealing deacon appear to have been members of the church of the Rev. John Robertson of Stonehaven, who has lately been turned out of his position there for "his teetotalism, and his introduction of the use of unfermented wine at the Lord's Supper, and for his attacks from the pulpit on individuals in his congregation." With regard to the second charge, he did not think that it was conducive to communion with Christ, to use that fiery spirit which has wrecked so many who once gave promise of becoming shining lights in His Kingdom. With regard to the last charge, he utterly repudiated the idea that he had ever attacked individuals from the pulpit. It must have been their consciences accusing them, and not him. In spite of this the

Presbytery expelled him from the Church, where he had so faithfully preached, by a majority of seven to two. He has lost nothing by it, however, for the last mail informs us that he has now been called to the McCrie Roxburgh Church just vacated by the Rev. John McNeill, who takes Regent Square Chapel, London. So that, by his faithfulness, Mr. Robertson has been thrust out of one sphere of usefulness, into a much larger one. "Them that honour me, I will honour."

"CULTURE" AND SALVATION.

C. H. Spurgeon, in the course of an address delivered some time ago said, "Mere professors like to hear a man who can speak fluently; and if he will use very pretty phrases and talk about cataracts, and the rippling rills, and the skies, and the clouds, and heaven knows what besides of mimic poetry, they cry up the orator mightily. The child of God thinks not so, for he has another way of judging. He says when he hears such rhetoric, 'There was nothing for me.' 'What do you mean? There were plenty of flowers.' 'I cannot eat flowers,' saith he. He judges whether he was fed or not, and he knows what he can eat. Nobody teaches sheep what is good for food and what is not; they know by instinct. I do not suppose they could preach a sermon upon healthy herbs and unhealthy plants, but they know by some means, and so do believers. They could not write it down; they could not compose an essay upon discernment; but they know what they can feed upon, and they know what they cannot feed upon, and they have very sure tests within them. 'Ah,' says the believer, 'that will not do for me. There is no Christ in it. I cannot away with it.' They listen to some humble preacher, who loves Jesus Christ and lifts Him high, and they say, 'Ah, well! he puts his *h's* in the wrong places and his grammar is deficient; but we are blessed, for when he exalted our Master and preached of Him our very hearts danced within us for joy.' I have felt just that myself: I have sat and cried as if my heart would break to hear Jesus Christ spoken of by a plain working man; but have felt indignant when I have listened to a learned thinker confusing the minds of the simple by words worth nothing at all. I was yesterday in a certain place, where needing refreshment, it was pressed upon me to purchase something, which was said to be very good to eat; and as far as I could make out when I partook of it, it was *nothing* beaten up and blown out to a great size, and a little sugar powdered over it; and it reminded me of the sermons that I have read, in which there was nothing whatever, only it was blown out extensively, developed into a great size, and a little sugar of rhetoric put to it. Hungry souls cannot feed on wind. They will not have it. They very soon go away. Of course the fine fashionable people, the empty professors, who look for words only, say, 'Oh, you must not be uncharitable. We cannot expect doctrine in every sermon,' and so on. Thus, like the wild asses, they sniff up the wind and are satisfied therewith; but not so the people of God, they feel that time is too short, and eternity too long, and hell too terrible, and heaven too precious, to have their Sundays frittered away by pretty little essays which have as much connection with Mahomedanism as with the cross of our Lord Jesus Christ. There are plenty of such preachers abroad, and abundance of gentlemen who will pat them on the back and say, 'These are highly intellectual brethren, and are fit to occupy large spheres.' Our business is to preach Jesus Christ, and if we cannot preach Him, let us take to tailoring, or ploughing, or cobbling, or some other honest way of earning one's livelihood."

The preacher who does not preach Christ is the greatest fraud on the face of the earth, and the heaviest judgments in the New Testament are predicted against him.

"TRUST IN THE LORD AND DO GOOD, SO SHALT THOU DWELL IN THE LAND, AND VERILY THOU SHALT BE FED."

On one occasion the Queen of England had invited distinguished guests to dine at Windsor Castle; it was therefore necessary that the Court band should prepare itself to perform special selections of music. The leader summoned the men to meet for rehearsal on the Sunday. There were two Germans in the band named Schrader and Gehrmann, who were Wesleyan Methodists, and whose consciences would not allow them to spend the Sabbath in a mere musical rehearsal. They told their scruples to the leader, who, however, peremptorily ordered them to be present, on pain of instant dismissal. They did not hesitate for a moment in refusing to attend. On the Monday morning, on presenting themselves at their quarters, the leader, in violent language, ordered them to be gone. The poor fellows walked sadly away, and, not far from Windsor, met the then Bishop of London driving to the Castle. Stopping the carriage on their signal, he heard their tale, and promised to speak for them to the Queen. Before the day was over the leader of the band was summoned into Her Majesty's presence. The Queen inquired what had become of the two German Methodists, one of whom, as being one of the best trombone players in the country, was a great favourite at Court. The leader explained that he could not allow absurd religious scruples to stand in the way of a soldier's duty. The Queen commanded that the men be immediately restored to their post, and added, "I will have no persecution in my service for conscience' sake, and I will have no more rehearsals on a Sunday."

Bishop Taylor describes a similar case of God honouring those who honour Him, in his "Seven Years Street Preaching in San Francisco." In giving an account of some of the members of his congregation there, he mentions a worthy couple named Isaac and Mary Jones. He says, "In the summer of 1850, this estimable pair arrived at San Francisco, from the State of New York; I believe from Buffalo. They were natives of North Wales. They moved into a small house next door to our little Church on the hill; and presenting their letters, immediately identified themselves with the Church, the neglect of which has proved fatal to the spiritual life of many in this land. Brother Jones was a local preacher, and by trade a printer. He wrought here in the office of the *Evening Picayune*. He entered into a special agreement with the proprietor of that journal, that he should never be called on to set type or do any work on Sunday. Some weeks afterward, his employer said to him one Saturday night: 'Jones, the steamer has just arrived, and we have so much new matter to set up, that I want you to lend a hand with the boys, and set up a few thousand ems to-morrow.' 'My dear Sir,' replied Jones, 'I am willing to work till twelve o'clock to-night, and commence work again at one o'clock on Monday morning; but you know I told you in the commencement, that it was against my principles to work on Sunday, and we made an agreement to that effect.' 'O well, never mind,' said the proprietor. A few weeks passed pleasantly over the God-fearing printer's head, when late one Saturday night his employer said to him again; 'Now, Jones, it's no use talking; you see what a quantity of matter we have to set up for the next issue and a great deal of it must go in type to-morrow. It has to be done, and you may just as well help to do it as for the other boys to do it all. The fact is, I won't have a man about me unless he is willing to work at all times whenever he is needed.' 'Well,' said Jones, 'I shall be very sorry to lose my situation, for it is very expensive living here, and I am dependent on the daily labour of my hands for the support of my family; but if my continuance in your office and my support depend upon my working on the Sabbath, I 'll beg my bread from door to door, or starve, if need be, rather than desecrate God's holy day.' After bustling round among the type-stands a while, the proprietor replied, 'Well, Jones, you are a good workman and an honest fellow, and I don't want you to leave me.' Jones was never asked again to work on the Lord's day, and kept his place in that office while he lived, and verified in his experience these words of David: 'Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.' He felt a great interest in the spiritual welfare of his countrymen in this city, and organized a Bible-class for their benefit. His experience and conduct in life was just the opposite of that of a poor fellow I visited in the hospital there. He said to me, as he was nearing 'the dreary flood:' 'I used to enjoy religion, but when I came to California, I thought it was necessary to work on Sunday, and do as other people did, or I could not get along. Working seven days in the week and overdoing my strength, is, I believe, what broke me down and brought on this illness; and O, my soul! I have lost my religion. I shall die and meet an angry God.'"

A SMALL CONGREGATION — AN EFFECTIVE SERMON.

Once when Dr. Errett, the editor of the *Christian Standard* was travelling in the interests of the American Christian Missionary Society, he went to a country church in the Blue Grass region of Kentucky. It was harvest time and the weather was warm. The "audience" which had assembled consisted of five or six rich farmers—no ladies being present. "We won't try to have a meeting," said the good brother with whom Bro. Errett had been stopping. "Ah, but," said Bro. Errett, with gentle firmness, "I always keep my appointments. I shall hold a meeting." He held a meeting; he melted those rich farmers to tears as he told of the needs of the missionaries and of the heroic work they were doing; and at the end of the service each one of his hearers contributed 500 dols. to the cause for which he had pleaded.

HOW TO KILL A PRAYER MEETING.

How to kill a Prayer Meeting is a thing that scarcely needs a receipt. Leave it mostly to take care of itself—that will have the desired effect. Most fires die by being let alone. Suppose the evening of the meeting arrived. If one has any other engagement, religious or social—well, of course anybody can conduct a prayer meeting—there is no need for you to be there. But to-night you will go. It wants ten minutes to the hour—of course there is no hurry, you know,—it is only a prayer meeting, and it does not matter about being very punctual. Then find a hymn; never mind which; the seven's and six's have the sublimest sentiments, and if they are too heavy to fly well, it will tend all the more to check all unhealthy excitement. Wait for somebody to start the tune, and if it is drawling and dull—well, it is only a prayer meeting you know. Then pray: say for fifteen or twenty minutes, for nothing in particular; languidly, and for things in general. Find another hymn whilst you are repeating the Lord's Prayer; nothing is more likely to destroy a superstitious regard for forms and appearances. Call upon two or three more to pray;—the longer they go on the better, of course there will be the fewer needed afterwards. Have another hymn, and if you can expound the verses mildly—it will take up time and effectually destroy the *lyrical* effect of the singing—which is a besetment of modern life. Then after another prayer, close. Do not speak to anybody, as it may take away the hallowed feeling of the service. *That* persisted in for a month will have the desired effect. The rigid form may remain unburied, but the thing itself will give you no further trouble.—*Mark Guy Pearse.*

THE KOLAR MINES.

A LETTER TO THE YOUNG PEOPLE.

For years we have heard of the gold mines of Mysore. What thing of earth is more interesting than gold? Would you not like to go down into and explore a gold-mine? If you were only a few miles away, you would go and see the curiosity; would you not?

But there is something more important in Kolar than gold; it is more interesting too, I think. It is the "Mines" found by Miss Anstey. Some Years ago there was a terrible famine in South India. Multitudes were suffering and dying. Miss Anstey saw that in the poor starving children there were "jewels" which she could collect, prepare and present to her King (Mal. 3, 17.) She also found a mine of "exceding great and precious promises," Many people know of those two mines of greatest value; The POOR and the PROMISES, but how few are willing to dig out the True Riches!

Miss Anstey opened her famine orphanage in 1877, taking several hundreds of poor children. See what twelve years has done. Many have grown up, married, and now work as farmers, carpenters, blacksmiths, teachers &c. &c., Farms have been opened and worked by the Mission lads, some work in the gold-mines near by, and many are employed about the Orphanage, Thus they are trained to work and earn their own support.

They are taught to regard their whole work as a part of the Gospel mission to the heathen. Several preach regularly, and others do other kinds of mission work. I saw their houses, school, shops &c. It makes quite a Village. In the evening we had a meeting together. The sung happily and earnestly. Many being out on the farms &c., we had only a few scores out of this large Christian colony.

Why can we not have much more such Mission work in India? Notice what Jesus says;—

"*The poor always ye have with you.*"

"*Lo, I am with you alway.*"

Those are the two mines in which Miss Anstey has found so much heavenly treasure. May not our young Christians work in the same blessed line. While so many are looking forward to lives of business and comfort, should not devoted young Christians look forward to the greatest business and highest pleasure of winning souls to Jesus?

One of the Native women, Hannah, is teacher in the school, and here is what she writes of one of the younger scholars:—

Alice is a dear little girl who is about five years of age. She is very gentle, quiet, and very obedient, and very good girl in the class, and she is also a very truthful girl. She learns her lessons very perfectly. One day she was going to mission from some place; while she was going somebody asked her, "Is your mother at home?" A boy standing by her said, "Say she is not at home." She (Alice) turned to him, and said, "Why do you tempt me to say a lie? I could not tell a lie. My mother is at home." When I saw this I was greatly pleased, and kissed her, and I told her to continue in truth and be a sober girl.

Several European and Eurasians are working with Miss Anstey in this holy work. The Mission is supported by donations sent in answer to prayer, as no one is personally asked to give.

There are some neat pamphlets giving interesting accounts of this Mission Work. You can get one by sending two annas to Miss Anstey, Kolar, Mysore. Pray for her and her fellow-workers, and that many more may be led to devote their lives to winning India to our blessed Jesus.

WALLACE J. GLADWIN.

The members of the English Society against the abuse of Tobacco have determined vigorously to petition for legislation to put down juvenile smoking. The Society has conducted investigations into the evil effects of the habit upon children ranging in age from nine to fifteen. In a large number of cases serious diseases have been distinctly traced to the practice.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

TOTAL ABSTINENCE, TEMPERANCE AND DRUNKENNESS.

To the Editor of "The Bombay Guardian."

SIR,—In his address at the Church of England Temperance meeting at Madras, the *Madras Mail* makes Lord Connemara say that drunkenness is a *Christian* vice. I have been troubled indeed to reconcile this allegation with what I know and understand of Christ, of the Bible, of myself, and of my fellow Christians. In the name of my Lord and Master I beg to enter my humble protest against it, and to declare that there is no vice whatsoever in Christianity as founded by Christ, and followed by us. If pariahs get drunk, and baptised non-descripts love wine, why charge our sacred following with their vices? Jesus says in John x. 27.—"My sheep hear my voice, and I know them, and they follow me." I am quite sure no drunken sheep are in His flock. If a mistake has not been made in reporting the address, I respectfully request his Lordship will do us the kindness of correcting the error made by him.

As a total abstainer I perused the proceedings of this meeting with deep interest; and without the remotest feeling of jealousy, but in the fulness of Christian love, I raise a dissentient voice against moderate drinking. If it were not for the demands of the moderate drinker the manufacture of the enemy of domestic peace, chastity, and love would be abandoned by common demand. In Calcutta I was intimately associated with the suppression of vice, and frequently visited the grog shops and houses of ill-fame to seek out and check the wanderer; and oh! how often have I heard the wretched victims exclaim in their despair, "Curse the drink." And I re-echo it with solemn invocation of God's mercy to help us stamp it out.

Moderate drinkers have quoted to me Ps. civ. 12. "And wine that maketh glad the heart of man." This Psalm is ascribed to David and it would be interesting to learn if it were written before or after his adulterous conduct with Bathsheba. May be the Psalmist was allured into sin by this very property of wine and its use, and I am glad his son lived to write in Prov: xx. 1. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Read verse 5 of the same chapter and you will find that this counsel in the heart of man is like deep water; and, as therein admonished, let us, like men of understanding, draw and drink water, and wisely let wine alone. Let us agree with Paul in 1 Cor: vi. 12, that. "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."

Herein the apostle puts the subject in both its phases, viz:, the inexpediency of certain things, and the evil power thereof. The first I take to apply in the present day very gravely to moderate drinkers of wine who in necessitating its manufacture render it a stumbling block to our weaker fellow creatures who are liable to fall under its evil power, and who are exhorted in the second clause of the apostle's writing.

It will assist us to go on further and read the 15th verse of 1st Cor: vi. "Know ye not that your bodies are members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid." Last year in Calcutta Mrs. Leavitt the travelling representative of the World's Women's Christian Temperance Union, in one of her interesting lectures, related the following sad narrative as nearly as my memory serves me. When canvassing for the support of her cause in the Southern States of America she called upon a Southern gentleman to help them in driving from his board the wine he and his children generally used. He refused to comply, and declared it harmless where they were not drunkards. Alas a few years later he lived to lament a very different experience, he himself had eventually become a total abstainer, but his two sons grew up drunkards and his two daughters prostitutes from their early associations with the *harmless* wine on their father's board. I ask, were these children not members of his body; and was he not under the condemnation of the verse just quoted guilty of having made them members of an harlot. Moderate drinkers be warned, and beware. With how much equal anxiety can God call unto this nation of moderate drinkers as he did to Israel in Deut: xxxii. 28-29. "For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, and that they understood this, that they would consider their latter end!"

I here record my individual experience for the benefit of my fellow creatures. I would wish it were peculiar in the first part, and yet I am afraid that if every heart spoke honestly it would prove to be very common. When I was a moderate drinker, my lust was ungovernable and my life adulterous. I claimed to be a Christian, but now I know I was not one then. As a total abstainer now, like Paul, "I keep under my body and bring it into subjection." (I Cor.: x. 27) and I am now a Christian and by the power of God, I am,

A SON OF GOD.

Guntakal, 11 Feb. 1889.

FILTHY RAILWAY CARRIAGES.

To the Editor of "The Bombay Guardian."

DEAR SIR,—For many years I have travelled largely. in India and other lands, and I regret to say that the most untidy conveyances I ever used are the third class carriages of the South Indian Railway. Travelling in an economical manner (as one using the contributions of the religious public) I have often used native carts jutkas, reklas, &c., but I have never found anything to exceed the dirt and discomfort of the South India Railway.

Dirt accumulates where the passengers rest their heads and hands. I have seen it so thick that I could plough it off in miniature furrows with my umbrella top. Is there not danger of disease being communicated by contact with such filthy carriages? Vermin abound. The Natives hustle about to escape them, I have stood up in the carriage, and sat on the back of the seat to avoid them. Such was the state of some of the S. I. Railway carriages five years ago, and the same is true this year. It is high time for this nuisance to be brought to the attention of the authorities.

Please send marked copies of your paper containing this letter, to the officers of the Madras Government and the Government of India. Also to the officers of the S. I. Railway in London, I enclose addresses of the same.

Yours sincerely

AMERICAN MISSIONARY.

DO YOU GIVE THE BEST TO THE LORD.

A coloured brother was explaining his system of giving to the Lord. "Yas, sir," he said to the visitor, easing himself back on his spade, "I gives de truck off o' one acre ebbery year to de Lawd." "Which acre is it?" inquired his friend. "Wal, that is a dibberant question, Truf is, de acre changes most ebbery season." "Hows that?" "Why, in wet seasons, I gibs de Lawd de low land, and in the dry seasons I gibs Him de top acre on de whole plantation." "In that case the Lord's acre would be the worst on the whole farm, for in wet seasons it would be flooded, and in dry times parched."

"Jest so," rejoined the systematic giver; ye don't allow I'se going to rob my family of de best acre I'se got, did ye?" And he went on with his digging. Do not imitate him, but mingling gratitude and true wisdom, give the best to the Lord.

"CLASSICAL" SINGING IN CHURCHES.

We recently attended a Church service, the object of which was to hear addresses on the subject of missions. Before the speakers were introduced the congregation were entertained with music by a quartette. The voices were commendably musical, and fairly cultivated. But during the whole performance, of some fifteen minutes, we utterly failed to distinguish one word uttered. Had they been singing Sanskrit instead of English, it would have been equally as intelligible. All we knew of the entertainment was, that a gentleman made certain musical sounds, and then a lady gracefully followed his example. Then all four united in uttering certain sounds. After this, another gentleman sounded, and then a lady followed; and again and again they repeated the same sounds, and finally concluded by all doing their utmost at vocal exercise. And this they called a part of divine worship. But it seemed to us that a greater farce could not well be perpetrated upon the intelligence of a Christian audience.

We have no special objections to quartettes, provided they give us something beside sounds. But to this style of singing, as heard in some of our Churches, we have serious objections.

1. No moral or spiritual impression is made upon the people. They hear nothing but sounds. which, to be sure, may be more human than the mocking-bird, the owl, or the jackall, but not half as natural. Church music is, professedly, a part of religious worship. Intelligent worship is always associated with clearly-expressed thought or sentiment, but there is no more thought or religious sentiment in mere musical tones, though made by human beings, than if made by long-eared quadrupeds.

2. We fail to carry away from such a performance anything as a subject for religious contemplation. Every other part of divine worship furnishes themes upon which the soul may feast—the Scriptures read, the prayer offered, the sermon preached. But for four persons to stand before the people, and simply utter sounds connected with words which no one can distinguish, any more than they can the poetry of a thunder-storm, is to presume on the patience of an intelligent assembly who have come together to worship God in the beauty of holiness.

Suppose the whole service were conducted in a similar manner—the Scriptures read in Hebrew, the prayer offered in Chaldee, and the sermon delivered in Arabic—languages which not ten in a thousand understand,—what profit would come of it? Just as much as singing in an unknown tongue. It is time worse than wasted.

3. We object to this style of music in the Churches, because it detracts from the spirit of divine worship. There is as much worship in an Indian war-whoop, or in the whistle of a railroad engine, as in four persons standing up, and for fifteen or twenty minutes, going through with a succession of musical sounds, no matter how artistically they may be uttered. The unmusical listen and wonder what is being said, while the more musical are attracted by an artistic performance, without one thought of God, or of divine worship; and are in no proper state of mind to listen to a simple gospel sermon. And in many cases the preacher feels that such a display of vocal ability, has taken about half his strength out of him. To be obliged to stand up and preach after such a performance is more than ought to be required of most ministers.

We insist that all such mere artistic display, as a part of divine worship, should be banished from the house of God. Let all mere art performance be remanded to the concert hall, where it belongs, and let pure religious sentiment take its place in the public worship of God.—*Christian Witness.*

PASSENGERS ARRIVED.

Per P. & O. Str. *Assam* February 17th.

From London—Mr and Mrs Gilchrist Miss Parker Mr J Warren Mr Gill Miss Baughn Mr Mapp Mr Yates Mrs Loveday, three children and two infants Miss Young Mrs Young Miss Young Mr and Mrs Kundar Mrs Palmer and two children.

From Brindisi—Major Wylie Mr G Jacob Mr A W Darke Mr Scovell Mr McGregor Mr T Ritchie Mrs Ritchie Mr and Mrs Jepthson Mrs Fitzgerald Mr Young Mr Michod Capt Le-Gallais Mr Saunderson and Mr H Terry.

From Naples—Mr W H Cole Mr and Mrs Stokes and child Mr Wutzler.

From Suez—Mr A G Wesche.

PASSENGERS SAILED.

Per P. & O. Str. *Bengal* Feb. 22nd.

For London—Miss Locke King Miss Nepean Mr M Scott Williams Hon Mr and Mrs Marshall two Misses Marshall Three Misses Robey Mrs Edwards, child and infant Dr and Mrs MacGregor Mr and Mrs L H Mylne Surg-Genl and Mrs Madden Mr and Mrs Lamb and infant Mr C H Dennis Mr Gallon Mr and Mrs Baker and Mr William James.

For Brindisi—Col and Mrs LeGeyt Mr J P Thomas Mr R J Thomas Mr T F Hamilton Mr G H Grant Mr W Maling Grant Mr T Grant Lord and Lady Jersey Surg-Genl Penny Mr Ashworth Mr F Whitney Mr S Gowan Mr J B Cass Mrs Gaselee Mr and Mrs Wheler Mr H E Lockhart Mr H A Erskine Mr McInnes Mr W Hoare Mr B Heywood Jones Mr Moreton Frewen Mr Mayne Mr and Mrs Beck Lieut J E D Cradock Mr Duffus Mr Jopping Mr Archer Mr and Mrs Maxwell Dr and Mrs Sutherland Mr Schiner Miss Lennard Mr R D Bayley Mr F L Hopkins Mr W G Beattie Mr F G Self Mr R J Rainey Mr A J Rainey Miss Penny Lord Villiers Dr Swann Mr J S Elmore Lieut Fanshawe Mr Burton and Mr Stokes.

For Suez—Mr H W Edwards.

For Ismailia—Mr H W Hudson.

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Domestic Occurrence.

MARRIAGE.

At 4 Airlie Terrace, Dundee, on the 24th ult., by the Rev. M. Mackay, father of the bridegroom, assisted by the Rev. A. Adamson, Dundee, Isabella, daughter of the Rev. John Small, Poona, to the Rev. James C. Mackay, Parish of Kirkmichael, Perthshire.

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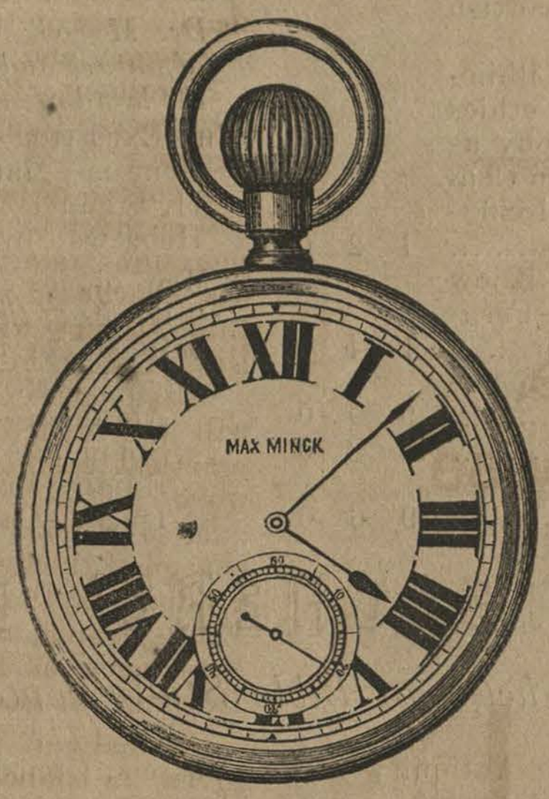

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